THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Prayer.

In the system of our duties, as given in the gospel, there are many rules found which the frailty of human nature forbids to obey exactly, if unaided by divine assistance. It is difficult to resist the tide of impulses which, censurable in themselves, derive new strength, and become more criminal as they are permitted to advance We acknowledge the justice of the command to oppose them, we feel conscious of the necessity to shun their baneful influence; but many a secret wish arises, and many a hope is formed that their consequences, even when unchecked, may not be so fatal—that their sinfulness is not so great. To enable us to see the dreadful effects of an unrestrained indulgence of our passions, to lead us to shudder at their approach, and enable us to meet their secret advances with prudence, or oppose with energy their rapid strides, we have been taught and commanded to pray. This is one of our most sacred duties, and one which gives the purest pleasure, and exercises the happiest influence over the discharge of others. The sun, whilst it warms and animates our mortal frames, forbids the night to approach, and prayer, whilst it gives the drooping soul new light and new strength, denies admittance to the frailty and cares and corruptions which otherwise hold dominion over man. It has been wisely ordained by our heavenly father, that a duty which gives birth and maturity to virtue, and points to the path that leads to heaven, should be exercised with so much pleasure, and offer such facilities in its discharge. Other duties find much resistance in our own breasts—our nature is eager to break loose from the restraints which they impose, and wishes to yield to temptations which always lie in our path. And even when the mind has by divine care been properly moulded; they meet with frequent interruptions and their designs are frequently frustrated by the imperfections of the world. But prayer is freed from these re-

strictions. It is true that much must be effected before we find prayer to have these happy advantages; but other duties not only find equal opposition in our natural desires, but they cannot be practised without the assistance of prayer. With the obstacles which are found in their discharge, they combine all those which, in the commencement, are attached to the exercise of prayer. This is, indeed, the foundation of all moral improvement. It is the rock upon which the wise man builds his house.

The advantages of prayer are so numerous and so important, that their value can then only be appreciated when we consider that without it no man can be saved. We hazard nothing by this assertion. Why did Christ, to give greater authority to his command that men should always pray, confirm his law by his example? If the Son of God himself prayed, if the apostles continually urged the practice of prayer, if advantages which profit through all eternity are annexed to its discharge, and deep and eternal punishments attached to its neglect, is it a slight —a secondary duty? Its advantages even in this world are manifest. It is admirably fitted to cultivate in the human heart affections and habits of piety. Our duty is to adore the perfection of the Deity, to impress our minds with an awful reverence of *the Most High*, to feel as far as we are capable, the high and exalted character of God, to be conscious of the importance attached to his rules and regulations, to elevate the tone of our moral feelings and assimilate them to the purity of the object of our worship. And this is effected by prayer. When we withdraw from the society of men, divest ourselves for the time, of the cares of the world, banish recollections of worldly disappointments sustained, and strive to impress our minds with the solemnity of the exercise which we intend to perform, we may make our prayer to God. And as the soul yields to the divine influence, and perceives that its aspirations ascend to the throne of God, a soothing sensation pervades the breast. The soul feels its high destination,—it is conscious that the great being who is shrouded in majesty divine, turns an eye of kindness to his adorer, and the soul then knows that it has offered up an incense pleasing to God, and that its wishes are heard and granted. Then descends the blessing of the Most High upon the believer; its efficacy is felt and a rapture experienced which no other act could give; strength is conferred to persevere in the path of rectitude, and a voice within tells, that the spirit of God has prompted these effusions of piety. Its influence, as it descends upon the christian, elevates the soul and gratifies the feelings, awakening sensations, though far superior, as music does, when it trembles over the moon-lit waters, seeming like the harmony heard in celestial regions.

We are taught to acknowledge our own sins, to humble ourselves before God and supplicate his mercy. When we pray for pardon, having confessed our transgressions, we are more sensible, than at other times, of our own helplessness and entire dependence on God. And this is his will. He desires that we should be conscious of our frailty and inclination to err, that unless his assistance is implored, we will sink into ruin with all our sins upon our heads,—but that if he is sincerely supplicated, his mercy invoked and strength entreated, he will be propitious to us; and knowing our utter inability to do good, far better than we do ourselves, he will increase our desire to obey him and give us the means. And this knowledge of our wants, and this conviction of the benignity and love of God can be obtained only by prayer, long and continued. He makes the wish to do good, and every tear of repentance and godly sorrow leaves its impression in the book of life.

Why should not then prayer be always our occupation? We can at all times send an aspiration to the throne of grace,—his eye is always upon us, his look is not for a moment diverted from us. We can at all times devote a short period to this sacred duty and we will not be unrewarded. In prosperity it may temper excessive elevation of mind; when blessed with temporal advantages, we should not be insensible to the impulse, natural to every generous mind, to render grateful thanks. If God has blessed us, why should we, who can never repay his bounty, refuse to do the little which is in our power, if it may give him pleasure? For exalted as he is, and far as we are from his throne, he says he is pleased with our adoration. But if this cannot teach to pray, are we not to be induced by justice? Justice demands our gratitude and the call must be obeyed.

In affliction, prayer the source of happiness, remains. This the world cannot take from any man. He whom the common occurrences of life may, in the opinion of the world, have rendered the most miserable man on earth, is still not unhappy if he can pray,—for God is with him—omnipotence is exerted in his behalf, and it will triumph—the protection of God is his, and the gates of hell shall not prevail against it. Of this the christian is assured. "Hope, the blossom of happiness" sheds its fragrance around him; it is a hope whose brightest prospects, he knows, will be realized. He has the promise of God that he will be rich in happiness, and he knows that though heaven and earth may pass away, the word of God will remain forever.

HIRAM.

Slanderers are like flies, that leap over all a man's good parts to light only upon his sores.—*Rule of Life.*

Something for the Heart,

Whilst on our journey to Eternity, or, Spiritual Food for the Christian Pilgrim on his Celestial Journey.

By G. H. Loskiel.*

[*Translated for the Intelligencer, from the German.*]

Section 1. *Expectation of brighter days* forms a favourite theme of the human heart, which it delights to dwell on, often and long, and sometimes to excess. Its propensity to do so, is decided, powerful and growing. This deeply rooted inclination affords one of the most positive evidences of the immortality and eternal duration of the soul of man. His spirit is never at rest,—is incessantly actuated by an onward impulse; it is never satisfied, but constantly aims at *greater* possessions; what he does not possess, he imagines *may be obtained*, and this bare supposition gives him pleasure; he enjoys it as a present reality; 'tis as though he were already in possession of the object of his pursuit. The hours spent in such reveries he does not consider as lost labor, and many a picture that he has sketched for himself, he repeatedly reviews, adds some finishing strokes, and erases others already made—making alterations here and there, and thus in his opinion beautifying and perfecting the picture from time to time.

The object the human mind has in view with such representations, studiously repeated, is to augment its happiness. So long as such thoughts and imaginations have a *good* tendency, it is lawful for us to sketch such representations. By virtue of the merits of Christ, our exclusively incomparable, needful, indispensible, all-sufficient Saviour, we may confidently grasp, keep, cherish and nourish the growing hope of better days, without dreading a disappointment, on this *one*, yet irremissible condition, that we go the way that *He* is leading us on, as our infallible guide; we are by no means permitted to strike into any other path whatsoever, because that would not only be a dangerous one, but would most assuredly lead us to perdition. Long live therefore, my hope of better days. Live in my heart, and sway its inmost thoughts! Be gradually gaining strength in me, and in all, who like myself, feeling their weakness, are following Jesus Christ, and whose fixed determination is, to continue to follow him, as sheep their kind Shepherd!

Sec. 2. "Wherefore am I to rejoice to day?" A question this, when

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put to ourselves, which is competently sufficient to render the dawn and commencement of a day, serene and pleasant. It is at all times preferable to that melancholy inquiry: "Whereof shall I be *afraid* to day?" which is very apt to put the mind out of tune for the whole ensuing day. The former question coincides with the wishes of our God, who is rich in mercy, and all affection; who delights to see all his creatures cheerful, happy and rejoicing, who has nought but thoughts of peace over us, blessing us out of love and accounting it a pleasure worthy of Himself, daily to renew the spring of our joys; to whom therefore, we shall never look for any good thing in vain. True it is, we must have a conscience void of offence towards Him; for a burdened, guilty conscience mars the meanest of our joys, and leaves the question, "Wherefore am I to rejoice to day?" at least unanswered. But if conscience be clear and at rest, we may confidently promise to ourselves new spiritual and temporal joys with each returning day. While paying due attention to every transpiring event, certainly not one day will pass, without affording fresh occasions for joy and gratitude to the Lord. If added to this we have an humble heart, and are not extravagant but modest in our desires, and at the same time are resigned to the dealings of Providence, we shall not be deceived in our child-like expectation of further proofs of his continued goodness.

'Tis inexpresssibly gratifying, when we are enabled to give a cheerful reply to ourselves to the above question: "Wherefore am I to rejoice to day?" when we can cheer ourselves with such consoling reflections as these: "Doubtless my kind Creator has new blessings in store for me this day! My dear heavenly Father will to day give me fresh proofs of his love and paternal affection, and that He kindly cares for me his child in all my external and internal concerns. My benign and affectionate Redeemer will again be with me all the day—he will never forsake me and will impart to my soul that food which I need for my this day's comfort and support. I shall this day again enjoy His friendship and protection, and cleave to Him by faith as though I communed with Him face to face. Possibly He also may refresh me unexpectedly with unlooked for joys. Doubtless also will the gracious Holy Spirit renew and seal unto my heart to-day, that testimony, that I am a child of God, living under His guardian care and protection. This day too will infallibly bring me nearer to my eternal home. This evening I shall be enabled to say: "again I have approximated nearer to the end of my faith!" In expectation of these and similar blessings, I may and will therefore rejoice to day. Blessed is he that thus commenceth a day; its close too will be peaceful and serene!

Sec. 3. The opinions of men *differ* on the *value* of human life in this nether world. This arises from the disparity of the condition of those

that think, speak or write on the subject. Waiving this point, and considering the subject abstractedly, it appears to me we may take it for granted, that this sublunary life, for those who are destined to stay here for a longer or shorter period of time, is stamped with a value, to the description of which human language can never do full justice.

It is incontestibly the design of God, that even on this side of the grave, we should come to the knowledge of Him, as *our* God, upon whom we shall be dependant for ever and ever. A view of the whole creation may lead us to this knowledge,—and still more the revelation of the grace of God in Christ Jesus, whom the Holy Spirit will glorify in our hearts. Unless we resist His gracious influences, we shall be guided into all those truths that conduce to our salvation, and by these means we attain even in this world to that true communion with God, which is never to be terminated. It is moreover the design of God, that by a living faith in Christ, and in the increasing fruition of His love, we should *serve* Him even in this world, and live according to His word, and that each one in his call and station in life, should even, amidst tribulations and sufferings, confirm his faith as of divine origin, in his whole conversation. If such be our actual endeavour, and if in it we evince by the grace of God all needful fidelity, our transitory life will ultimately, notwithstanding its imperfections, which are cancelled by the merits of Christ, appear to be exceedingly valuable,—yea, as a work wrought in God!

It is moreover the design of God, that through the grace drawn from the fulness of Christ, we be prepared in this world for our entrance upon *eternal life*, when we shall see God, and be forever with the Lord. This renders our purification and sanctification necessary, our putting off every thing like sin which in the weakness of our flesh, still adheres to us. If this preparation be effected according to the mind of God, and if we are not neglectful in praying and striving for it, a work will be accomplished, whose excellence is infinite.

Taking all together, it appears to me to be as evident as noonday brightness, that human life in this world must be exceedingly important to all that see and believe its true bearing,—that they must feel the greatness of its worth in their souls! What a lesson this, for a heart, willing to prove its own self, and panting for truth!

[*To be Continued.*]

Letter to a Young Lutheran.

MR. EDITOR:

The following letter was lately written for the benefit of a young christian in the Lutheran church; as there are doubtless many others

of a similar character within the bounds of our Zion, the remarks contained in it, are applicable, and may prove "a word in season" to them; I therefore send it for insertion in the very useful publication which you edit. Z.

My Dear Brother:

Having been lately on a visit to B——, I was there informed by our mutual and esteemed friend Mr. S——, that it had pleased the Lord, in the plenitude of his mercy, to awaken your heart, and to teach you in some measure to feel on the great subject of religion, as you ought to feel. This was and still is to me a source of much pleasure and a cause of unfeigned thankfulness to Him who is the Author of our spiritual as well as of our corporal existence. I trust I can say with a clear conscience, that I cherish a deep interest in the prosperity of Immanuel's Kingdom, and that nothing affords me purer delight, than to hear of the conversion of sinners, of the triumphs of divine grace, and of the increase of that "little flock" who acknowledge Christ as the "Great Shepherd and Bishop of their souls;" and though I hope, my heart is not a stranger to that universal benevolence which we are required to exercise towards all men, and especially towards all christians, yet I must confess, that it gives a peculiar zest to my joy, and that my bosom palpitates with emotions of more than ordinary gratitude when I hear that these marvellous works are achieving in that department of the visible Church in which God has cast my lot, and that my particular friends and acquaintances are the subjects of them.

As you and I are old acquaintances, belong to the same "household of faith," and as it was my privilege some 8 or 10 years ago, to instruct you in the principles of religion, and perhaps at that time to plant that germ in your heart, which, by the continued dews of heaven, has been kept alive, fostered, and at last ripened into a tree bringing forth fruit unto everlasting life; I flatter myself that no apology will be necessary for addressing these lines to you.

My motive is not only to felicitate you upon your recent deliverance from the deluge of wrath that awaits the wicked, and your happy retreat into the ark of safety, and to bid you a sincere and cordial "God speed," but also to encourage you to "hold fast your integrity." to walk closely to Him who is "the true God of eternal life," and "to watch and pray, lest you enter into temptation."

Young and inexperienced christians are apt to think such advice superfluous in their case. Their hearts generally burn with such fervid zeal on the side of the Redeemer, and their attachment to Him is so ardent, that they imagine it impossible for them to "leave their first love," or ever again to turn their backs against their mighty Deliverer. Like St. Peter, the language of their hearts is: "Lord to whom shall

we go? thou hast the words of eternal life;" "we are ready to go with thee, both into prison and unto death." But alas! like him, confiding too much in their own strength, they not unfrequently unnecessarily expose themselves to danger, and are led away by the world and its vanities, and at last deny again the God to whom they pledged their fealty.

O how often have such heart-wringing cases occurred! I knew a young man, who joined my church about the time that you attached yourself to it. Whilst attending instructions, the arrows of conviction fastened upon him, and after having been among the most diligent and attentive catechumens I had that season, he became one of the most zealous and devoted young christians I ever met with. To judge from appearances, (and it is only from them that we short-sighted beings can judge,) his name was recorded in the "Lamb's book of life," and his salvation was sealed and certain. For some years he prosecuted the work of the Lord with untiring fidelity and increasing delight. A short time before his death, however——— merciful God! my heart trembles whilst I call to mind the sequel,—— a short time before his death he mixed with scepticks, and indulged in reading books whose sophistry he was too weak to detect, and eventually became and died ——an avowed and confirmed infidel, treading under foot the Son of God, and counting the blood of the covenant, wherewith he had been sanctified, an unholy thing! Never before, were my prospects in relation to a young christian so completely blasted, and never before did I witness so distressing and convincing an evidence of the awful fact, that even an eminent christian may fall, and fall so low as never again to rise! What a tremendous importance is there, therefore in such admonitions as the following: *Wherefore let him that thinketh he standeth take heed lest he fall;—thou standest by faith. Be not high-minded, but fear;—for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

At no time is the christian more exposed to imminent dangers, and more in need of a faithful and vigilant counsellor, than when he is in that state in which you are at present; and under no circumstances does he more frequently go astray, injure the cause of Christ, and lay the foundation of future regret and remorse. Young and inexperienced in the christian career, he possesses but a superficial acquaintance with the wiles of the great adversary, the deception of his own heart, and the deceitfulness of a world that lieth in wickedness. Having but recently emerged from the midnight darkness that shrouded his soul, burst asunder the fetters that held him bound, and discovered the horrible doom that awaited him,—convinced how desperate his case was, what a narrow and tremendous escape he has made from an abyss whose

yawning jaws had threatened every moment to ingulph him,—feeling that he has been "begotten again unto a lively hope," and realizing every day, "the love of God and the exceeding riches of his mercy, and sensible that for all this, he is entirely indebted to the free, rich and superabounding grace of God in Christ Jesus;—I say with all this glorious experience fresh upon his mind, the young convert is apt to become altogether the "creature of feeling," and to manifest more ardor than prudence, more zeal than knowledge, and more fire than humility. A new flame is enkindled in his bosom, all his affections are roused and in vivid exercise; he tells of the dealings of God with his soul, of his marvellous rescue from eternal perdition, &c., and is distressed and even displeased that others cannot fully enter into his feelings; he thinks he must proclaim his experience to the whole world, convert all men, and carry them with him in the course upon which he has entered, and justly subjects himself to the reproach pronounced by the Apostle upon the Romans: *I bear him record that he has a zeal of God, but not according to knowledge.*

In this situation the youthful convert often brings the good cause he has espoused into disrepute, and renders himself obnoxious to the taunts and ill-natured remarks of unbelievers; he is stigmatized as weak, foolish and fanatical. Nor is this all; identified as he is with the people of God, obloquy and contempt are cast upon others on account of his wild zeal, and so the whole body must suffer for the imprudence of one of the members. *Whoever will walk godly in Christ Jesus, must indeed suffer persecution;* but we are not justifiable in courting persecution, nor are we permitted to invite it by unhallowed zeal.

The evil however does not end here. The new convert looks about for new associates; he visits his pastor, perhaps the officers of the Church council, and others whom he naturally supposes to be in the possession of true piety. He relates his experience, and is astonished that the persons in question cannot perfectly participate in his feelings, and tell of mental exercises and of a christian warfare precisely similar to his own. He begins to doubt whether these persons know any thing at all about vital godliness. Because their zeal is tempered by age and experience, he thinks them destitute of *all* zeal, because they cannot approve of every thing he says, he imagines them ignorant of practical religion; in a word, according to his opinion, they are still "dead in trespasses and sin." Yes, those who in many instances had been the children of God, even before he was born, who had been steadily and faithfully pursuing the noiseless tenor of their way, whilst he was waging rebellion against the Almighty,—who from day to day, and from year to year, had exercised patience and forbearance towards

him, whilst he was living in open opposition to Jehovah, are at once declared destitute of every spark of christianity, and on the high-way to ruin and to hell!

The precipitate youth now feels himself called upon and compelled "to come out from amongst them," to fly from a people enveloped in such palpable darkness, and to join some other church, where he hopes to find more true christians, and to meet with more encouragement in his religious career. Having been previously visited and urged on from time to time by hungry, proselytizing applicants, he accordingly now leaves the church in which he was awakened, and joins himself to some other society of christians; as if in that church in which God in his mercy paid him his first visits, those visits could not be repeated!—as if in that congregation in which the first impulse to newness of life was given, the good work could not be finished!

Having now, as he conceives, made a second narrow escape, the former having been from the fangs of the devil, and the latter from the society of the devil's accomplices, he finds himself situated according to his heart's desire. He sometimes becomes associated with persons who can make as great a parade about religion as himself, who add fuel to the flame of his blazing zeal, and encourage his crude and wild views. Bigotry and spiritual pride are the spontaneous growths of the uncultivated and unweeded soil of his heart. His former pastor who under God was probably instrumental in his regeneration, and who had often in secret, when no human eye could penetrate, poured out his soul before God "in prayers and supplications with strong crying and tears," for the conversion of his people, is looked upon as a "blind leader of the blind," and all the members of his church as deluded sinners. Prior to his separation from the church, the young convert had some liberality; he attended promiscuously at the house of God wherever he could hear the gospel preached, but now he will not go within hearing distance of his former minister, lest his chaste ears should be offended, and his holy soul polluted. "Religion, religion is all his talk," wherever he goes, on every occasion, and in every company, he introduces it; no matter how unsuitable and ill-timed,—how ridiculous thereby he renders himself, or how deep a wound he inflicts on the good cause itself. Nay, though a mere novice himself, and scarcely as yet acquainted with the elements of his favorite subject, he sometimes undertakes to instruct and reprimand "spiritual fathers," who had been living in covenant with God long before the light had dawned upon his benighted soul. In his uncurbed zeal to force his peculiar views upon every body, he not unfrequently neglects his temporal vocation. Engaged incessantly in reading, praying, exhorting, warning, entertaining in his family his *spiritual brethren*, and in proselyting the

whole world, he on the one hand, exposes himself to the charge of "casting the pearls before the swine," and on the other, of *neglecting to provide for his own, and especially for those of his own house, and therefore denying the faith, and being worse than an infidel.*

Thus he goes on for a while, as he thinks, "in the full tide of successful experiment;" by and by however, he discovers that his new associates are not "perfect,"—one distressing proof, that they as well as others, are "flesh and blood," comes to light after another, he now remembers many evidences of their frailty and self-interested motives, which did not at first so forcibly strike him, or which in the simplicity of his heart, he had considered only as exhibitions of their superior spirituality;—he sees that the baser metals are susceptible of an outward polish, and may be made to glisten as well as gold. And now his faith is staggered, his confidence begins to waver, his zeal is spent, a few glimmering embers is all that remains of his former fire;—and if the whole scene does not issue in avowed infidelity, or a more fatal security than that from which the sinner was first aroused, it will either terminate in disgust, or languish in lukewarmness, or continue alive only in acts of bigotry, intolerance, and uncharitable judging.

Thus, my brother, I have given you what I esteem a faithful account of the experience of many a hapless professor, from which you can form an idea of the interesting nature of your present state, of the snares that beset you, and the temptations that environ you, and by considering which, you may be aided in guarding against dangerous excesses, and in observing that line of duty which will prove beneficial to yourself, serviceable to others, and conducive to the cause of our adorable Saviour.

In conclusion, I would disclaim all bigotry and intolerance, and solemnly aver, that in this epistle, as in my other labours, the general good of Christ's kingdom is the object of my aim. Believing that the Son of God has his remnant in every religious denomination, that all christians of every clime and language are brethren in Christ, and really constitute the one true invisible church militant, I would love every one who loves the Lord Jesus. And whilst I consider myself called upon to keep a watchful eye upon that division of the church in which God has been pleased to place me, and to labor particularly for its preservation and extension, I would at the same time cheerfully extend the hand of fraternal fellowship to every true soldier of the cross, to whatever section of the grand army of the Glorious Chieftain he may belong, and bidding him a hearty "God speed," and wishing him power from above to fight a good fight, and to go on "conquering and to conquer," I look forward with transport to the day of final triumph, when all shall

be marshalled in one mighty and solid phalanx, acknowledging in perfect unison CHRIST as their Head and Leader, and conspiring in one universal acclaim of, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."

In the bonds of Christian love, I remain your friend,
and brother, and fellow pilgrim to "fairer worlds on high."

Theological Seminary at Gettysburg.

The friends of our Lutheran Zion especially, and all those who feel interested in institutions which in their very nature, tend to extend the Redeemer's kingdom, will be pleased to learn, that our Seminary is in a most flourishing state.

On the 12th of May, the Directors and a number of Ministers and Laymen assembled at Gettysburg. In the evening a discourse was delivered in the German language. During the 13th the students were rigidly examined, in the various branches of Theology and in the Hebrew Bible. Upon several branches of Theology, a number of the students were examined in the German language. The Editor undertakes to say, that no examination, was ever more gratifying, to those present, than this. All the Theological students appeared to be much devoted to Christ, and by the grace of God, will no doubt become eminent and successful preachers of the Gospel. It was particularly gratifying to see, that great proficiency is made in the German language, the knowledge of which, (in order to read and understand the greatest writers upon the various parts of Theology) it is admitted, is highly requisite.

After the examination was closed, a discourse was delivered in the English language, which we shall endeavour hereafter to publish, because of its peculiar bearing upon the preaching of Christ.

On Wednesday morning, two German addresses were delivered;

By Mr. Daniel Moser, of Pa. on "the imperfections of natural religion."

By Mr. William Artz, of Md. on "the encouraging signs of the present day, exhibited in the various efforts of the friends of Christ for the promotion of his kingdom."

Both these addresses were very interesting and satisfactory, to all who are familiar with the German language. During the afternoon, addresses were delivered in the English language;

By Jonathan Oswald, of Md. on "the influence of Christianity in meliorating the condition of man."

By Mr. J. Galloway, of Pa. on "the nature and importance of missionary enterprizes."

The style and sentiments expressed by these addresses, reflect great credit upon the institution and we could wish to record them, upon the pages of the Intelligencer.

At candlelight the Graduate address was delivered by Rev. J. Morris. His theme was "Historical sketch of the Pulpit." This address would no doubt be very interesting to our readers. The speaker displayed considerable research, in his view of the manner of preaching, in the different ages of the Christian church, since its establishment, down to the present day. He then slightly reviewed the character which the most eminent divines of Germany, England and France sustained as preachers. Although time would not upon this occasion admit of any observations upon the exalted character of the American pulpit, yet it may be given hereafter.

To conclude, (for we cannot now do more, than give a brief sketch of the exercises, and that at least, we conceive due from us, to our readers at this time) we would add, that the Directors are determined, to do their duty,—that the Professor is eminently qualified for his station and that with additional contributions from our citizens, to the sum collected by our Agent, from our European brethren, a second Professor will soon be elected. The classical department, which the Directors superintend, is also flourishing under the care of Mr. Jacobs, who is a successful teacher of tbe original languages. Surely the Lord is with us! If our people duly appreciate the institutions which have of late been established among us, and which enjoyed the blessings of God, in a degree, far greater than was anticipated, then we venture to predict, that in a very few years, all our churches however many are now vacant, will be furnished with Ministers, and such, too, who for piety and literary qualifications, must rank among the most eminent and useful.

Series of Letters by the Rev. B. Kurtz.

NO. 5.

London, May 16th, 1826.

Dear brother Schaeffer:

I had not been long in this city before my faith and patience were severely tested; but also afterwards wonderfully relieved by the timely interposition of a merciful Providence.

Before I embarked, I purchased a bill of exchange in New York on the house of *Behrings, Brothers, & Co.* in London. I barely retained as much money in my pocket as was necessary to defray my expenses to that place. Upon my arrival in Liverpool I forwarded the bill to Lon-

don, and eight or ten days afterwards proceeded on myself, having succeeded in the former city in obtaining a few small contributions for the Seminary. So soon as convenient, I paid my respects to the house of *Behrings, Brothers, & Co.*, with a view of drawing a part of my money; but judge of my astonishment, when I was informed that the bill could not be honoured, because the house in New York had no funds in London!—for the first few moments I was absolutely speechless, and could make no reply. After somewhat recovering, I inquired whether there was no prospect that funds would arrive, and what course I ought to pursue, as I was a stranger and not very conversant with pecuniary matters?—But these banking and commercial gentlemen in large cities, are so excessively cautious in money concerns, lest by a *lapsus linguae* they should make themselves responsible, that their answers and advice are usually evasive and unsatisfactory, which was eminently the case in this instance. I was however requested to call soon again, which I did, and indeed, every two or three days repeated my visit; but it was all to no effect, the prospect became still more remote, and not a word of comfort was spoken to me. "The times are precarious, the "wealthiest men are bankrupting, the best houses cannot be relied upon, "no advances can be made under such alarming circumstances;"—such was the language that was addressed to me time after time; and it was added, that if ever funds should be transmitted from New York, there were many heavy bills in London purchased from the same house, which had been presented before mine, and having the preference, would necessarily have to be redeemed first.

My spirits now began to sink, and I felt a degree of uneasiness which can only be realized by a person placed in similar circumstances; for by this time, the small sum of money I had brought with me was nearly exhausted. I still however, had, as I thought, one refuge left, which consisted in applying to those persons to whom I had been furnished with letters of introduction. I went in pursuit of them, but as neither of the letters contained in the superscription, the name of the street or the No. of the house, I inquired and hunted incessantly for three or four days before I could find out where these gentlemen resided. At last however, I succeeded in discovering the dwellings of two of them, viz: Mr. Tiarks, a merchant, and Dr. Steinkopff, pastor of a German Lutheran congregation in the Strand. But alas! the discovery of their places of abode, only proved a source of new disappointment and distress: for the former with his family had departed a few days before for Antwerp, and the latter with his lady, was on a tour for the benefit of his health, and not expected to return for six weeks; I would have immediately went in quest of the Doctor, but my cash had melted down to so small a sum, that I could not venture.

It is almost impossible to conceive the state of my feelings at this juncture. I was as yet a perfect stranger, a single *half guinea and a few sixpences* were the amount of my funds, the expenses in so extravagant a place as London, notwithstanding the utmost economy, are considerable, and must be paid as they are incurred, or a stranger will be "turned out of house and home." I had indeed for a week before foreseen that I might he reduced to such a strait, and had accordingly left a comfortable boarding house, and in company with another poor fellow as unfortunate as myself, rented a small garret in a remote street, where we ate and drank and lodged in the same miserable apartment, and slept together in a single bed, each bearing an equal part of the expenditures. But still Saturday, which is *pay-day*, was rapidly approaching, and I was sensible that my purse would not hold out one day longer, and probably not even cover the expenses which would be due on that day.

My situation was rendered still more embarrassing by the fact that my clothes were nearly worn out, and required mending, which I had not money to pay for. I had taken very few articles of apparel with me, expecting to be able to furnish myself in London on more reasonable terms than at home. In this situation my appetite failed me, sleep forsook my pillow, I prayed mightily to the Lord to consider my condition, to break the clouds gathering still thicker around me, and to brighten my path with a single ray of hope. Suddenly it occurred to me that I had a gold watch in my pocket, which in case of great emergency perhaps might be pledged, and save me a few days longer from the sordid grasp of merciless creditors.

One morning after having made my breakfast on a bowl of water and a small slice of dry bread, I took my hat and sallied forth into the street, and without having any particular object in view, strolled about from street to street, until I lost myself;—but He who has numbered the hairs of our head directed my steps. I was wandering in Bishopsgate street, when I observed crowds of people issuing from different quarters, and entering a large building, called the "City of London Tavern. Perceiving a young gentleman and lady walking arm in arm towards the Tavern, I was emboldened by the mildness and sweetness of their countenances, to inquire into the cause of the meeting, and was told in the most friendly manner that the great "Sunday School Union" was to hold its anniversary, and that there would be many interesting speeches delivered. My mind was for a moment diverted from the gloomy subject that had been harrassing it, and I immediately resolved to attend the meeting. But the house was crowded to overflowing, and I could get no further than the door. After many fruitless attempts to gain admission, I resolved to withdraw, when that moment I espied a

gentleman with a long pole in his hand, and wearing a mark of authority upon his hat; I beckoned to him, and telling him I was a minister of the Gospel just arrived from North America, begged him to try and procure a seat for me; he kindly interfered, and obtained a place for me on the platform, which had been prepared for the accommodation of those who were to address the assembly.

Here were about 40 or 50 clergymen, a number of missionaries from different parts of the world, as well as nobility and members of the house of parliament. I had not been here long, before I was solicited to offer a resolution and support it with a speech. I declined upon the ground of being entirely unprepared, and having come only with a view of being a spectator, &c.—but it was all to no purpose. I must rise and say some thing, and if it were only a few words on the state of the Church and of Sunday Schools in the U. States. Finally after much persuasion I consented, and though I had not one distinct idea arranged in my mind when I rose to speak, yet my tongue seemed to be suddenly loosed, and I was blessed with a train of thought, and flow of feeling and freedom of language which altogether astonished myself. I had not spoken five minutes, until an hundred voices exclaimed, *hear him! hear him! hear him!* and then again there was such a clapping of hands and stamping of feet, that I was several times obliged to be silent until the bursts of applause had subsided. It is in this way that the British teach and and constrain their citizens, especially those who are young and timid, to become public and extemporaneous speakers. If they hear a single good idea, they will give the speaker credit for it the moment it is uttered, by a loud expression of their approbation. If they perceive him to be embarrassed, they will immediately come to his aid, and kindly relieve him by applauding his attempt; if he acquits himself well, the very welkin re-echoes their shouts. This indeed, renders their public meetings boisterous, but also more diversified and less tedious than ours; and hence a British audience will sit from 6 o'clock in the morning till 3 P. M. hearing and applauding public orations, without once manifesting a symptom of fatigue, and whilst Americans would be gaping, and yawning, and sleeping, they will be acclaiming, and cheering the orator; so that if he have one solitary latent spark of eloquence in his soul it will thus be called into action. When the Gospel however is preached, they do not allow themselves such liberties, but observe the most respectful silence and solemnity. But I must return to my narrative. After the meeting was over, a gentleman of respectable appearance approached me, and laying his hand on my shoulder, said in a most friendly manner, "My brother, will you have the goodness in "your way home, to call at the house of *Mr. S——, in Cheapside, No.

*Mr. S—— afterwards requested me not to make his name known.

"2." I presume sir, (said I) you are under a mistake, there is no acquaintance whatever between Mr. S. and myself. I am a stranger and know nobody; probably it is some other person whom Mr. S. is desirous to see. "Is your name Mr. Kurtz, and are you from the United States?" Yes Sir, you have mentioned my name and my country. "Then sir," (continued he,) "you are the person whom Mr. S. is desirous to see." I immediately repaired to Cheapside and entered the house of Mr. S. I was conducted up stairs into a splendid drawing-room, where I beheld a gentleman seated on a magnificent sofa, and engaged in reading a book. Here the following dialogue ensued:

Myself. I have taken the liberty, sir, to call on you at the request of a gentleman who is a stranger to me; I am apprehensive there must be a mistake, I beg you to pardon me if I am an intruder.

Mr. S. I am extremely happy to see you sir, my name is S——; will you do me the favor to be seated?

Self. With pleasure sir;—it appears then my visit is not the result of a misunderstanding?

Mr. S. By no means; I was very anxious to form an acquaintance with you; I beg you to forgive me for presuming so much on your goodness as to ask the favor of a visit. I attended the anniversary of the "Sunday School Union" to-day, heard you deliver a speech there, and was delighted to find that you entertain the very same views on these subjects that I do. This was the more gratifying, as we are inhabitants of different hemispheres, and live at least 1000 leagues from one another. If you had spoken from the very impressions resting on my mind, you could not have more entirely given utterance to my ideas.

Self. Sir, it affords me much pleasure to learn that we coincide in the views which I endeavoured to express at the meeting to-day.

Mr. S. I understood with the sincerest regret, that your bill of exchange has been protested, and I can well imagine how unpleasant the situation of a gentleman in a strange land, and in an expensive city under such circumstances, must be. I beg you to do me the favor of accepting this (holding out to me a handful of gold) as a small evidence of my gratitude for the delight your excellent speech afforded me.

Self. My dear sir, you are too kind; my bill has indeed been protested, but I still indulge the hope, that it may yet be redeemed, and in such an event, I should have to reproach myself for having received a present, upon the mere supposition that my money had been lost.

Mr. S. I wish most ardently you may not be disappointed in your hope; the times however are precarious, the issue is doubtful, and I entreat you to accept this small sum not as a present, but as a well merited reward.

Self. Your disinterested benevolence quite overcomes me, yet it

would not consist with my principles, under existing circumstances, to take advantage of it. But as I am almost out of money, I would thankfully accept of your offer as a loan, and will pledge you my word as a Christian, that it shall be honestly refunded to you.

Mr. S. I cannot lend you this money, but as I have also been informed that the object of your tour is to solicit donations for a Theological Seminary, and as I cordially approve of such institutions, and consider it the solemn duty of every Christian to support them to the utmost of his ability, you surely cannot object to receiving this trifling sum as my contribution.

Self. Sir, I receive it with gratitude, and tender you the thanks of the church whose agent I am.

In the mean time a neatly dressed little man had made his appearance, and commenced taking my measure for a suit of clothes. Mr. S. hoped I would not object to this *measure*, and insisted on my submitting without saying a word. Having received an invitation to dine with Mr. S. next day, I departed, *praising God and rejoicing on my way.*

The next day I dined with him, and was treated by his pious and amiable family, with every mark of attention and affection. In the course of the same day he sent me a fine and full suit of black clothes, which, at that time, my wardrobe loudly called for. During the residue of my stay in London, I often visited and dined at the house of this gentleman, and spent some of my happiest hours with his family.

My purse being now replenished, I immediately settled my account at my boarding house, and paid off several other small debts I had contracted, and still had 6 or 7 guineas† left. I now bade adieu to the dismal garret, and took boarding in a more comfortable house. Not long afterwards, Dr. Steinkopff returned, rather unexpectedly, and from this time forward, my prospects became brighter from day to day. But I have carried out my letter to a tedious length, and will therefore forbear for the present. I will only yet add, that when in Kiel, about 6 weeks afterwards, I received a letter from the excellent and amiable Mr. Jackson, Secretary of the British and Foreign Bible Society, communicating the agreeable intelligence, that my bill of exchange had been honored, and that the money was in his hands, subject to my orders.

Adieu, may the overruling Providence of a merciful God,
ever be exerted in your favour.

BENJAMIN KURTZ.

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†A guinea is worth about five dollars of our currency.

Evangelical Lutheran Synod of North Carolina.

It gives us great pleasure, that we are enabled to inform our readers, of some important measures which were adopted during the sessions of this Synod, convened in May last. In a few weeks we hope, official communications will reach us, which shall appear in the next number.

Thirty-five members were present, all of whom felt that the time is at hand when disciples of Jesus Christ must act with energy. Accordingly a Home Missionary Society was organized, and we hope, this example will be followed by all our Synods. But what delights us particularly, and redounds greatly to the honor of this Synod is, that these dear brethren resolved to establish a Mission station at the junction of the Ohio and Mississippi rivers.

The gentleman from whom we have our information, says, that many Lutherans reside in Missouri, who, though hitherto destitute in a great measure of preaching, by Ministers of our own church, still adhere strictly to the faith once delivered unto them, with the hope that the Lord will soon supply them. One of our missionaries for South Carolina, states that many churches can be organized in that state, and that nothing is wanting but Ministers. We rejoice to have it in our power to state, that to our knowledge, there are now about forty young men who are pious and devoted to our Zion, (including the students at the Seminary,) preparing for the Ministry. It is more than probable, that there is a greater number, but that given, can be relied on. A number of them are classical scholars. These will at farthest, enter the field of labor within two years from this spring.

Extract from a letter to the Editor, dated

MORGAN COUNTY, (ALAB.) March 27, 1828.

Our object in publishing these extracts, is to shew, that the Intelligencer finds its way to the most distant parts of our country, and brings us evidences, that the General Synod and Theological Seminary, are saluted by the true friends of our Zion, throughout the country. We had no subscriber in the state of Alabama, but Providence directed circumstances so, that a few of our first numbers fell into the hands of a gentleman (who is an entire stranger to us) residing in that state. Upon the perusal of them, he writes, viz:

"The information I received through your Intelligencer, respecting the union of our Church, by a General Synod, delights me, and it

will, I anticipate, tend to its growth, its ornament and its permanence, as the wise man says, Eccles. chap. 4. "Two are better than one; because they have a good reward for their labor, &c. &c.

The establishment of a Theological Seminary is a nursery of piety, and knowledge, and is enlivening and encouraging. Go on ye heralds of our Church, go on in the name of the Lord and prosper; blaze abroad the glad tidings of Emanuel's Kingdom through your institutions. May the fruits of your labours be scattered among us here, in this barren soil of Christian knowledge and practice. Send us some of your missionaries, we long for them. Consider me a subscriber to the Intelligencer."

South of France.

[*From Extracts of Correspondence published in the Boston Recorder.*]

"Nothing very remarkable occurred, till about 15 months since, when on the Sabbath, after the morning service, the Pastor (Protestant) was addressed by several country people, from a village four leagues from Lyons, requesting him to provide a Protestant minister for them immediately. "Where do you come from?" St. Consorce. "Why do you desire a Protestant Pastor?" Because we have no Cure. We had one, but we did not like him. They promised us a better, but he has never appeared. We have turned our thoughts to your religion, and we like it better than ours. We mean therefore to have it. Eighty of us have signed an agreement to become Protestants, and have subscribed 500 francs to support a minister. We have brought a coach, to take him back with us to-day, if you please Sir, to give us one. "I should advise you to reflect very seriously on what you wish to do, before you proceed. You know there are many difficulties in the way of your being acknowledged as Protestants by the authorities, and having public worship granted you as such. Besides, you should have other and better reasons than that you mention about your want of a Cure. We could not receive you, if you were only urged by political motives." Ah, no, Sir; we have long studied your religion. For two years past, we have frequented your services from time to time, and we are satisfied that your worship must be the most Christian; because it has not the mummery and farce that ours has.

(The result of the conference was that he declined giving them a minister, but furnished each of them with a Bible as the best substi-

They made wonderful progress, assisted by enlightened Christian laymen resident in Lyons. One of the most useful of these men is himself a converted Catholic, full of faith and the Holy Ghost. Regular Sabbath services were now commenced at St. Consorce, conducted by these zealous Bible collectors, consisting of reading and explaining the scriptures and prayer.

The contagion spread from village to village. With the spread of heresy, increased the counteracting zeal of the Catholic authorities. A mission of priests was ordered from Paris to St. Consorce, as the notable seat of infection. For six weeks they exerted among the peasants of that and neighboring communes, all the influences of persecution; threats, bribery, exemption from military service, relief from contributions, severe exaction on the obstinate, &c. To place themselves without the sphere of temptation, these conscientious and Christian converts shut themselves up close in their cottages, allowing themselves no intercourse whatever with these mercenaries, and interdicting all communication whatever with their neighbors or visiters.

Only three instances of defection occurred, out of 125 declared Protestants at St. Consorce. Secret interviews were obtained by some villagers from a considerable distance, where no sign of separation had showed itself; whose object was to strengthen these converts, by assuring them that if they would stand firm, and should succeed so as to be allowed the privileges of their new faith, there were hundreds in the surrounding and distant communes, waiting to join their ranks, and rally round the same standard.

Extracts from Thompson's Letters on the moral and religious state of South America.

Religious Tolerance.

"Some weeks ago, a committee of the Congress was entrusted to draw up the outlines of a political constitution for the country. This has been accomplished, has been presented to Congress, and ordered to be printed. The Congress is just now engaged in discussing it, article by article. A good deal of interest is thus excited and kept up regarding the subject; and in consequence, the Congress-hall is daily well attended by all classes. In the outlines, the article on religion runs thus: "The religion of the state is the Catholic Apostolic Church of Rome." One of the members wished to add only, or exclusive, but the rest not agreeing to it, he entered his protest. On this account, as well as from the general interest of the subject, the matter was keenly discussed. I went, as you may well suppose, to hear what hould be

said on both sides, and to see the result. The first who ascended the tribune to speak, was a clergyman, carrying in his hand a book, about the size of the New Testament. He began, by stating that it was his sincere desire, that all men might be of the Roman Catholic Church. He then stated, that the only proper way, in his opinion, of bringing men into the church was, not by force, nor by persecution, in any shape, but solely by persuasion, by the force of reason. After speaking a few minutes to this effect, he went on to treat of the article as stated in the outlines! He regretted the divisions among Christians, and the distinction names one body and another had taken. He then opened the book which he had in his hand, which I now found to be one of the Bible Society's New Testaments, in Spanish. He read the twelfth and thirteenth verses of the first chapter, of the first epistle to the Corinthians, and proceeded to make some remarks upon the passage, and apply it to the article in question. It appeared to him, he said, very like the divisions censured by the Apostle Paul, to see this article stated in the words, Roman, Catholic, Apostolic. Having done this, he proposed that the article should be stated in this manner:—"The religion of Jesus Christ, is the religion of the state." He then made some observations on the propriety of stating it in this way in preference to the way in which it stands in the outlines, and so concluded.

The introduction of foreigners into the country, and the consequent advantages and disadvantages of it, entered deeply into the debate. I shall refer only to one more speech on the subject. An aged member and clergyman rose up and said "gentlemen this is the first time I have risen to speak in this house, and it is not my intention to detain you long. I understand, said he, "that the grand and principal features of our religion are these two; to love the Lord our God with all our heart and strength, and to love our neighbor as ourselves. We must then take care that our zeal for the first of these commandments does not make us overlook the second. Now I ask, whether foreigners residing among us, are to be considered our neighbours or not? If they are, then we ought to love them. Gentlemen I have nothing farther to add."

The Drunkard's Mirror.

A short time since, the papers of a deceased grocer, formerly residing in a neighboring town, accidentally fell into our hands. Among them were a multitude of orders drawn by a mechanic in his neighborhood, which had been accepted and paid. The following, copied verbatim, except the names, are a fair specimen of the whole.

Mr. ——— ——— Please to send one quart of N. E. Rum, one hank of Tobacco 2 Trout Hooks and 3 Bisquet. Your Friend

May 28, 1803 ——— ———

Mr ——— ——— Please to send me my qt. N. E. Rum by the bearer. Your Friend ——— ———

May 29, 1803

Mr. ——— ——— The *Morrow* being the *Sabbath* you will please to send me one quart W. I. Spirits and six bisquet.

May 29, 1803 Your Friend ——— ———

For months together such orders were received and answered, one, two, and three a day; sometimes for a pint, sometimes for a quart, and sometimes for *two quarts* at a time. When two quarts were ordered, it was in consequence of "the morrow being the Sabbath." Orders written in the morning were very fair and legible, but when more than one a day were sent, those written after the liquor had operated were done with a trembling hand, and were difficult to read.

What a subject this for reflection! Rum drinkers of every grade, remember that the papers and books of the traders will remain, standing mementos of your weakness, long after you shall have ceased to afford occular demonstration of it to your acquaintance. Are you willing to subject your families to such a reproach? If so, go on, your purpose will be accomplished.—*Worcester Spy.*

Sunday School of the Lutheran Church in Savannah, Georgia.

"Our Sunday School has been, says our Reverend correspondent, only four weeks in operation. Our present prospects are quite encouraging. We have fifty children, who attend regularly, and receive instructions from five male and seven female teachers.

Sunday School of the Lutheran Church in Germantown, Penn'a.

We received the last report, from an officer of the Sunday School Society, of our Church in Germantown, and deem it an interesting document.

This school was commenced May 21, 1825, by some pious young members of the Church. Sixty-nine children were present. Since that period, the great advantages of the institution have been seen and felt, "for the young persons who frequent the school, manifest much more regard for the peace and good order of society, than formerly." Many of the scholars seem to be seriously affected by the admonitions and religious instructions they receive. The whole number of children computed to belong to the school is 197.